UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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AT A SUMMER RESORT

Yes, it is beautiful; this peaceful scene
Of shimmering lake, deep in the pine-woods green,
With happy, brown-kneed children, youth and maid,
And elder folk in summer white arrayed,
At tennis, golf, and boating—all at play,
Wherewith they while these golden hours away.

And yet—and yet—I wish I could not see,
Back in the city's heat and misery,
Those patient men who toil in shop and mill,
Their work-worn wives, their children wan and still,
Wasting their life in cruel sacrifice
To give these idle ones this paradise!

—*Brand Whitlock, in the American Magazine.*

Rev. F. C. Southworth, the president of the Meadville Theological School, is now Doctor Southworth. Buchtel College, of Akron, Ohio, which is related to the Universalist denomination of America, at its recent commencement honored Mr. Southworth with the degree of Doctor of Divinity.

Our ever-busy and versatile co-workers, Mr. and Mrs. Edwin D. Mead, have sailed for Europe, whence they will return early in October. Meanwhile, they will attend the International Peace Congress in Rome, and will be at the Lord's work whenever or whatever they do. UNITY's readers join with the Editor in wishing them God-speed on their happy voyage and high mission.

Mrs. Isabel C. Barrows, in an interesting article in the *Christian Register* for June 22, summarizes the eventful meeting of the National Conference of Charities and Corrections recently held in Boston. The question of the reformation, if not of the removal of the jail, the question of drunkenness, of child welfare, and the proper training of social workers, were among the questions that engaged the attention of the full week. "The Standard of Living," "The Minimum Wage," "The Question of Parks and Recreation," "Rural Colored Population," "Story Telling," "Buying Health," are among the attractive titles mentioned. Last year Miss Jane Addams was the presiding officer; this year, another Chicago citizen has been honored, and Judge Julian Mack has been elected to the presidency of the organization that will hold its next meeting in Cleveland, Ohio.

There is little to expect from petty attempts to beautify the city while it is rotten at the core and iniquitous in its management. No fighting of smoke or billboards or dirty alleys can do more than ameliorate a constitutional disease. It is poulticing the carbuncle that can be removed only by purifying the blood, making more wholesome the constitution. The city beautiful is not a thing of broad streets, of proportioned buildings or shaded avenues, though the City Beautiful will grow these and create them. The only City Beautiful is the city that wants to give value received for every dollar invested in it, that has an eye for the woes and wants of the poorest, that is as conscious of the filth and squalor across the river as it is of that on the avenues. The City Beautiful must have integrity for its cornerstone and justice for its foundation.

The report of the last meeting of the Board of Trustees of the Unitarian Sunday-school Society contains the following item:

> A request from a pastor of an evangelical church in another state for a large number of our publications to use in his church on condition that the Society's imprint be omitted from the title-page, was declined.

The above item raises the question as to whether a rose by any other name does smell as sweet. The problem that presented itself to the Evangelical Pastor and the one which the Unitarian Trustees were called upon to decide is quite a different one, and it is difficult for either party to put itself in the other's place. Did the Evangelical pastor make an unreasonable request? Did the Unitarian Trustees treat the same with becoming sympathy? These are questions that provoke endless discussion, and which can never be decided by a popular vote. It sets one thinking. Reader, what is your solution of the perplexity of the Orthodox pastor? How would you have voted? Would you have agreed with the Unitarian Board?

Of all the conventions held in the month of conventions, none was more significant, dramatic or efficient than the "Working Woman's Convention" held in Boston, June 12 to 17. This was the third biennial convention of the National Woman's Trade Union League of America. Seventy-seven delegates were present, representing seven different leagues, which in turn represented fifty-three different trades unions and twenty-six different trades. It is reported that busi-

ness was disposed of with dispatch, clearness and effiiciency. Of course the heroines on the floor were the women who led in the recent great labor strike on the part of woman. The New York shirt-waist strike, the garment-makers' strike in Chicago, the carpet-weavers' strike in Roxbury, Mass., the pearl button-makers' strike in Muscatine, Iowa, all were inaugurated, led and closed by women. The organization, though national, has its working energy in Chicago; the president, Mrs. Raymond Robins, the secretary, Miss E. M. Franklin, and the editor of the official organ, *Life and Labor,* Miss Alice Henry, are all from Chicago. The last two named are contributions to American life from Australia.

The recent death of Rev. Rush Rhees Shippen removes one of the most venerable ministers in the Unitarian Fraternity. We believe that Mr. Shippen was the earliest graduate of the Meadville Theological School, with whose history he has been so intimately associated by family ties, childhood associations and mature service as trustee and promoter. A few months before his death, his Alma Mater honored him with the degree of Doctor of Divinity. Long continued service in the ministry, characterized by high standards, diligent study and persuasive power entitled Mr. Shippen to such a degree. He had won it years before the tardy recognition came. The Editor of UNITY joins with a host of friends in grateful remembrances of a benignant spirit, kindly, genial, earnest and wise. The places that received his formative touch and the souls that came under his benignant influence are too numerous to mention. He began his early ministry in Chicago. He was for a time the efficient secretary of the American Unitarian Association, which he left to become the acceptable pastor of the church at Washington, D. C. He had a facile pen, he loved music, he was the diligent friend of the humble and the discouraged. We believe he was for several years chaplain in the local jail at Worcester, Massachusetts. Altogether, the life of Rush R. Shippen is a demonstration of the high service that still lies within the possibilities of the ministry of religion, —a service that is compatible with manliness, independence, civic interest and intellectual vigor.

VANITIES

How cruel a thing is wrath!
Some farthest, unkind ripple of our rage
Must beat against the one our heart would shield.

How idle a thing is grief!
Since endless tears call back not one small flower
That drifted to its death, the summer gone.

How futile a thing, revenge!
Since, ere our smouldering, heart-hid hate flares high,
All those who wronged us are but still, spent clay.

—*Maud Springer Nesom in McClure's Magazine.*

A New Declaration of Independence

On the morning of the fourth day of July, 1863, the Adjutant of a Wisconsin regiment that had been on the besieging line of Vicksburg for forty-seven days and whose approaches had come within visiting distance of the enemy's line, climbed out of the defenses and said to the comrades in his own regiment and the comrades on the other side of the parapet, "Boys, this is a good time to celebrate the Fourth of July, and if you will gather around me, I will read the Declaration of Independence." So, with the wearers of the blue on one hand and the wearers of the gray on the other, he read the Declaration of Independence from beginning to end. That boy Adjutant grew up to become the chief justice of a great southern state, and to represent that state in the United States Senate. The old declaration is still in order. It has stood the test of time, and will continue to be one of the world's great documents, sharing with the Emancipation Proclamation of Lincoln the honor of being the most unique, prophetic, and significant of state documents ever issued by any compact of people in the history of the world.

But that Declaration of Independence was not final; still less was the signing of it one hundred and thirty-five years ago or the reading of it on each returning anniversary of that adequate signing. There is need of bringing down the Declaration of Independence to date. There is a call for the patriotic interpretation of the same in terms of the twentieth century. Still there are powers that hold our citizens in servile subjection. Still there are old tyrannies that need to be broken and new inspirations to be applied to the problems of individual and civic life.

The tyrannies of fashion, of passion, superstition, partisanship in politics and sectarianism in religion, are burdens that are none the less tyrannical because the domination is unconscious, or even sought for.

Women need to be emancipated from the tyrannies of silly and wicked hats, cruel shoes, the fear of convention and the cost of the same in time and money; men need to be liberated from the tyranny of the cigar that stupefies, the glass that debauches, and the profanity that degrades the soul. Churchmen need to be released from the tyranny of the creeds which they do not believe in and the exorbitant taxes of movements which do not run parallel with their convictions and do not represent their aspirations. Men need to be released from the fetters of party tradition in politics that do not represent any living issues at the present time and are pepetuated simply in the interest of the selfish greed of office-holders and office-seekers.

There is need of a new patriotism that will issue a Declaration of Independence from the hollow pretentions and insincere "platforms" issued before election for the purpose of being ignored and defied after election. The words "Democrat" and "Republican" have long since lost their significance to the emancipated voter in the United States. The words "Insurgent" and "Standpatter" are new words in the vocabulary of the American voter, words scarcely defined by the dictionary, but they represent the "firing line" of advancing American civilization. There is need of a new Declaration of Independence that will permit the voter to face these words and the issues they represent without being accused of disloyalty and being characterized in his own or other people's minds as a traitor.

There is need of a new Declaration of Independence from the tyranny of the "constitutions" of the nation and the states that sprang out of the original Declaration of Independence. These constitutions are but the safeguards of the timid. The present judgment and the growing intelligence ought to be free to express itself without being fettered by a document already antique and, perhaps even worse, by the interpretation of that document by a body of venerable men who have won the confidence of the state and secured their position by virtue of the insight and the prophetic outlook that characterized them half a century ago. Men grow old even on the supreme bench and their eyes grow dim, and the need of the hour is for a Declaration of Independence that will not call for spectacles, and for an application of the great principles that were declared one hundred and thirty-five years ago to the perplexities of the problems and the duties of today.

All this clamor for a "sane Fourth" will avail but little unless there is a revival of the Fourth of July enthusiasm for ideas; unless there is a new reading of the old document; a fresh application of the old principles; a reading of the Declaration of Independence on the battle lines like that of the Wisconsin Adjutant on the ramparts of Vicksburg in 1863.

SECRETS

O Rose, climb up to her window
  And in through the casement reach,
And say what I may not utter,
  In your beautiful silent speech!

She will shake the dew from your petals,
  She will press you close to her lips,
She will hold you never so lightly
  In her warm, white finger-tips.

And when—who ca ntell?—she may wsihper
  (While the city dreams below),
I was dreaming of him when you woke me,
  But, rose, he must never know.

—*Frederick Lawrence Knowles.*

Mark Twain, the Reformer

Mark Twain is a greater combination of contradictory characters than Dr. Jekyll, Mr. Hyde and Robert Louis Stevenson all in one. There are included in this versatile personality the genial husband, father, friend, Samuel L. Clemens; the humorist and artist, Mark Twain; the pessimist, Samuel L. Clemens; the reformer and republican democrat, Mark Twain.

The education of this typical American consisted chiefly in the sharpening of his wits by rough experience. After brief years of schooling in Hannibal, Missouri, he became a printer's apprentice and, having learned his trade, undertook the still more difficult task of becoming a pilot on the Mississippi River, by which he received his chief education. In fact, in mastering the intricacies of this fluctuating stream, he gained the basis of that rare attainment, the scientific mind which, despite his extraordinary imaginative gifts, served him subsequently as reporter, editor, author, publisher, inventor, philosopher, theologian, historian and publicist.

His marriage and the rearing of his family mellowed and restrained him and then subsequently in its successive tragedies nearly crushed him. He lost in turn his baby boy, his beloved twenty-four-year-old daughter, Susie, the incomparable Mrs. Clemens, his intimate friend, H. H. Rogers, and his daughter, Jean, the last calamity occurring when his only remaining daughter was living abroad. Add to those unbearable blows his recurring business losses, and one has a glimmering of the temperament which could rebound and enrich American humor, wit and reform.

Mark Twain, the humorist, is so well known that it is desirable to emphasize the contribution of the artist. Not forgetting that there is abundant art in "The Innocents Abroad," "The Tramp Abroad," and other of his finest books, which we must use for other purposes, the triumph of wit over pretensions is nowhere better displayed than in such diverse books as Tom Sawyer, Huckleberry Finn, Pudd'nhead Wilson and Joan of Arc. In Huckleberry Finn, Mark Twain's masterpiece, one sees the finest plea for justice to the negro that has appeared since the war, and that from the pen of a man reared in a slave-holding household.

Samuel L. Clemens, the pessimist, presents an entirely different character. He had love, but little respect, for the human race. They are hypocrites, cowards, tyrants, and possessed of servile minds. In the midst of exaggeration there is only too much truth in these criticisms of man, but one finds relief in turning to Mark Twain, the Reformer, slashing in Donnybrook Fair fashion at the evils he saw. He was a typical, honest American trying to correct wrongs without having the remotest conception of where he was going. In his picturesque white flannels, he advocated international copyright before Congress. He joined the reformers of our antiquated system of spelling, but went beyond them in urging immediate reform, since our American methods were necessarily revolutionary. He attacked King Leopold and the Congo abuses in unmeasured terms, equaled only in their bitterness and vehemence by his denunciation of General Funston for his unscrupulous capture of Aguinaldo. He demonstrated by impressive logic the impossibility that Shakespeare could have written the works attributed to him, or that Mrs. Eddy could

have produced "Science and Health" unaided. He criticised the Chinese missionaries who demanded immunities beyond their losses, finding no extenuation in the fact that they withheld one-third more instead of thirteen times as much. He wrote a condemnation of the Czar which rivals Sartor Resartus in its appreciation of the defective quality of clothes. He condemned the persecutor of the Jew, without absolving the Jew himself from blame, and repeatedly defended Dreyfus and condemned the French for their legal methods in terms which must inevitably apply to the servility of our courts to precedents. He was the best possible prototype of the delightful character in his story, "Traveling with a Reformer."

Mark Twain's contributions to democracy are chiefly in his vehement plea for the recognition of the common man, his unfaltering belief in essential equality, and his disbelief in all royal and aristocratic institutions. In the American Claimant, the Prince and the Pauper, and the Yankee at the Court of King Arthur, Mark Twain's republicanism is displayed. Occasionally there is a suggestion of constructive democracy. He sees that all people are capable of self-government, because "The master minds of all nations, in all ages, have sprung in affluent multitude from the mass of the nation, and from the mass of the nation only,—not from its privileged classes; and so, no matter what the nation's intellectual grade was, whether high or low, the bulk of its ability was in the long ranks of its nameless and its poor, and so it never saw the day when it had not material in abundance whereby to govern itself." He sees that in this country, at least, we have a right to alter our form of govment at will: "Under that gospel, the citizen who thinks he sees that the commonwealth's political clothes are worn out, and yet holds his peace and does not agitate for a new suit, is disloyal, he is a traitor."

While Mark Twain did not know how to alter that form of government, he demanded that we face the problem. No one has so well succeeded in keeping cheerful in the midst of troubles while fearlessly facing more suffering than most of us know.

CHARLES ZUEBLIN.

The *American Magazine* stands well at the front in discussing some of our vital problems. It is opening its pages to articles by Bishop Williams, of Michigan, and others who dare to speak the truth about the conflict between religion and the church. It certainly is interesting for those of us who were fighting the battle forty years ago to find the official church saying, after us, that for which they stoned us just a generation ago. All the same, do you read this article and cheer its author and all others who dare to be as brave as he. I understand that the editor, John S. Phillips, will let this matter go in, and we may expect a good deal more courage and truth. In the same magazine, in the June number, is Part VIII of a remarkable story by Frances Hodgson Burnett, entitled "The Secret Garden." Well, the truth will conquer, and it is amazing with what speed great changes come about.

E. P. POWELL.

We are beaten back in many a fray,
But newer strength we borrow;
And where the vanguard camps to-day,
The rear shall rest to-morrow.
—*Gerald Massey.*

THE PULPIT

The Oratory

SERMON PREACHED SUNDAY MORNING, FEBRUARY 26, 1911, AT CEDAR RAPIDS, IOWA, BY REV. JOSEPH FORT NEWTON.

"He went up into a mountain apart to pray." Matt. 14:23.

So we read in the "book of white samite, mystical and wonderful," which tells the story of the human life of God among men. It was a thronged and crowned life, full of the labors of love, and as he went about doing good he was often aweary. Again and again he went apart from the multitude to kneel, and look away into the heavens. Sometimes it was on a mountain side under the shadow of night; sometimes in a garden screened by the olive leaves; but wherever he prayed the place became a chapel—an oratory. If he needed to rest and pray and renew his spirit, how can we negelct the quiet hour?

It was this desire for a place apart that led St. Philip of Neri to found his Order of the Oratory—with chapels more simple than the great cathedrals, where men might take refuge and rest. They were homes at once of prayer and joy, retreats for men who lived not wholly in the busy world, nor yet apart from it. To that order Newman belonged, and under the sign of his patron saint he blended intellectual toil with spiritual culture. In like manner every man should have an oratory, a room in his home or a chamber in his mind, where he may go and shut himself away from the din of life, and muse and pray. As a fact every man has an oratory, and those who know how to use it find that it softens and sweetens the days as they come and go, giving to the woes of life a meaning and to its joys an added grace.

One may well hesitate to talk about such a theme, so intimate is it, and so interwoven with our innermost life. More than one master of the pulpit has kept silent on the subject of prayer, which is too much like a man discussing his love for his mother, wife, or child. They simply prayed, and left their secret faith to be inferred from their prayers. Even Santa Teresa would never have written her golden book, recording her life of prayer, had she not been ordered to do so by those above her in the church. Those who know most about prayer talk the least about it, for lack of words. They remind one of the mystical poem of FitzGerald, entitled, "Attar," a pretty allegory, which tells how the moths sent messengers to find their idol, the flame. The first and second stopped halfway and came back with slight and uncertain intelligence. A third went in their place—

"Who spurred with true desire
Plunging at once into the central fire,
Folded his wings within, till he became
One color and one substance with the flame.
He only knew the flame who in it burned,
Only he could tell who ne'er to tell returned."

If religion has been hurt anywhere more than elsewhere in our age, it is in the habit of prayer. A

scientific conception of the universe and a nobler idea of God have, strangely enough, combined to arouse doubt as to the value of prayer. If God knows what things we have need of before we ask him, why ask? If all things are ruled by law, and if those laws are good and wise, to answer some of our prayers would require a change in the order of the world, and a quite impossible favoritism. Such is the mood of the day, and the result seems to be that prayer is often abandoned altogether. If prayer were only asking for gifts or favors, this mood would be valid, but it springs from an unworthy view of what prayer is. At its best, prayer is not asking for gifts, but for the Giver—a conscious communion with the Father of our spirits without which personal religion grows dim.

Happily the mood is less crass than when Huxley and Tyndall proposed their famous prayer-tests years ago. They had much to say about laws, and seemed to think that prayer was an effort to alter the will of God, whereas it is a blending of the will of man to the laws of God, while, meantime, the founder of the gospel was disclosing higher laws and a higher power than is bounded by our small horizon. However, it was a man of science, no less a light than Darwin, who turned the tide when he said, "I find nothing in the nature of things to interfere with the possibility that prayer may be answered." At once the din of debate was hushed, and now we are assured that there is no law so valid as the one which is written, "Ask, and ye shall receive; seek, and ye shall find." The words of Tennyson are now the most quoted:

> "More things are wrought by prayer
> Than this world dreams of."

So that prayer is now held to be a power, a foot-path to peace, a medicine for minds and bodies awry. By it great men made new epochs and wrought wonders, armed by some hidden and higher power not known to others. It was thus that Cromwell came down from what Rosebery called his Sinai, with a dauntless courage that swept men to victory. It was thus that Luther and Lincoln wrought their faith into action, while others quaked and failed. For it is now said the main end and efficacy of prayer is in the heart of the prayer, enabling him under the influx of hitherto unknown power to answer his own prayer. Which seems to mean that it is man after all, and not God, who answers prayer, by lifting himself by his own bootstraps. Wherefore the troubled mortal might as well pray to the images of a Chinese joss-house for any outside aid. Such is the subtle form which scepticism as to prayer now takes, and many there be who mistake it for faith.

Yet when one uncovers it men feel that they are engaging in professional advocacy of what the pulpit is supposed to defend. The better to avoid this blight, let me quote to you from George Meredith, who, though he was called a pagan—and he was certainly not ostensibly a religious teacher—knew the meaning of prayer, and has set forth its value as few men of the pulpit have ever done. He is not content to say that "Whoso rises from prayer a better man, his prayer is answered." That indeed is self-evident, but there must be a deeper reason why his prayer makes him a better man—something more than a psychological exercise. Listen to a man of the world:

"So, in our prayers we dedicate the world to God, not calling him great for a title, no—showing him we know him great in a limitless world, lord of a truth we tend to, and have not grasped. I say prayer is good. I counsel it to you again and again: in joy, in sickness of heart. We make prayer a part of us, praying for no gifts, no interventions; through the faith in prayer opening the soul to the undiscerned. Take this for the good in prayer, that it makes us repose on the unknown with confidence, makes us flexible to change, makes us ready for life. He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws; the soul's exercise and source of strength; its thread of conjunction with them. Prayer for an object is cajolery of an idol. There you misread it. We who fight the living world must have the universal for succor of the truth in it. Cast forth the soul in prayer, you join with the creative elements giving breath to you; and that crust of habit which is the soul's tomb; and custom, the soul's tyrant; and pride, our volcano peak that sinks us in a crater; and fear, which plucks the feathers from the wings of the soul and sets it naked and shivering in a vault, where the passing of a hodman's foot above sounds like the king of terrors coming—you are free of them, you live in the day and for the future, by the exercise and discipline of the soul's faith."

Now this discipline of the soul, this disposing of our wills to the will of God, takes deliberate exercise, concentration of thought, and a conscious practice of the presence of God. It requires that we purge our mind of self-will, open the heart to good impulse, bare the permanent necessities of the soul, and no one who wants to live truly throughout one day can afford to neglect it. When we have done this we need have no compunction in going on to ask those things which then remain among our desires. One who seeks this communion first will find, when he comes to make his requests known—remembering how high and wonderful a thing it is to enter into that Presence—that his desires have been enlarged and ennobled. Some of his petitions may be foolish and wrong, for he is only a child facing infinity; but all that is true in his prayer will come to pass upon himself and upon others. Let no one say that this is purely subjective. There is no such thing. All true prayer is answered, said Emerson, therefore be careful what you pray for.

It is true that to work is to pray, and the ideal is to pray as if we could do nothing ourselves, while working as if no one could help us. Prayer is assuredly not a substitute for effort, but an inspiration to nobler effort, and a reinforcement of it. By the very law of our being wishes tend to beget facts, and what we will comes true, so that every young man should keep in mind the words of Goethe, which Mark Pattison, like many another, found to be true, though he did not believe them when he first saw them. "What we wish for in

youth heaps itself over us in age"—therefore guard thy heart, for out of it come the issues of life. So also, those who have long been seeking without any satisfactory finding, and their name is legion, may take to heart the words of the great Frenchman, who, after much doubt and questioning, finally learned this truth, so vividly in fact that he seemed to have heard a voice speaking it: "Be comforted! had you not found Me you would not seek Me!" The sought-for is also the search, and there is no surer sign that we have found God than that we are seeking more of him.

The first great element of prayer is aspiration—a hunger for better being and doing, a looking onward and upward to an ideal which, seen afar off, is yearned after; a discontent with present attainments and performances, an inability to rest in things as they are. When a young man gives up wild or careless habits, begins to save money, to use his time to good account, brace himself against the lure to idleness and evil, he is praying, though he might be abashed if one told him that his wistful reaching forth toward something higher and better was prayer. Wherever improvement is being desired and sought — improvement not only in what we have, but in what we are and do—there is prayer, even though no word is uttered. A man in his workshop, factory or office, who, from morn to eve, is striving to realize his ideal of honor, efficiency and service, is praying the livelong day. When an ideal of manhood is cherished, in the light of which our best is never wholly satisfactory, and which is evermore urging us to go beyond it, there is prayer. Such a man, though he kneel not during the day, goes prayerfully to his bed a better man, and the hum of his honest industry is the music of a liturgy.

Nor does he pray simply for himself alone. All prayer, by its very nature, is benevolent and intercessory. When a man is devoted to the pursuit of knowledge, caring more for it than for any worldy honor; when he is in search for truth, ready, if need be, to suffer that he may find it; when he desires to —when a man lives thus, he is exemplifying that help forward a good cause, willing to sacrifice for it love of the best things of which all prayer is the expression. Who can labor for the good and not begin to throb with desire for the good of others? What man, not cursed with hopeless selfishness, can enter the presence of the Eternal Goodness and ask only in his own behalf? When he closes the door of his oratory he remembers not simply his own burdens, but the griefs and woes of others. One who, like Abou-Ben-Adhem, loves his fellow man, need not bow his head and clasp his hands before sleeping, to save the day from being prayerless, since it has been full of prayer. Yet no one can enter his oratory before falling into the mystery of sleep without learning something for the comfort of his heart and the health of his soul.

Again, all true prayer has its roots in trust, and he is praying who dares trust truth, right, and honor, no matter the cost, though he may not kneel in a temple. Let him bow in the temple, but when on the day following he obeys the light within him when it points, maybe, to a lonely road, where he will no longer walk with troops of friends—that also is prayer. If prayer is trust, he who trusts the reigning rectitude, trusts conscience, trusts duty, trusts principle habitually, fearful only of unfaithfulness, and with tranquil courage pursues his way, is a man of prayer. No matter how loudly he may pray in the temple, if he seeks even a worthy end by unworthy means, his prayer has no wings. We pray by our desires, our motives, our tears, and by our acts—praying without ceasing to the God who is over all, in all, and working through all. "Tell me, do you ever pray to God, as other people pray?" said a man in the story. And this was the reply:

"Pray to him? Well, no—not often—not in words and on my knees with my hands together, you know! Thinking is praying, very often—don't you think so? And so is being sorry and ashamed when one has done a mean thing, and glad when he has resisted a temptation, and grateful when it is a fine day and he is enjoying himself without hurting anyone else! What is it but praying when a fellow tries to bear up and be brave, and do his work, after losing all he cares to live for? And very good praying, too! I tell you, pard, there can be prayers without words just as well as songs—don't you think so?"

Assuredly there can. In fact the highest form of prayer may be the mystical prayer of solemn silence —frost on the lips but fire in the soul—when the spirit, burdened with the weight of desire, flows with strong currents in its hidden bed till it reaches the heart of hearts. There are, it is true, altitudes of prayer which many of us never reach, perhaps because we do not cultivate the art. It took Santa Teresa eighteen years to learn how to pray, and at last she came to have such power with God that bishops came to her to learn her secret. One who reads her life-story, written by herself, will lay it aside with the feeling that he does not know the alphabet of prayer. Such joy, and power, and victory in prayer, such happy fellowship with God—it is wonderful! What hope is here held out to all who walk amid the lights and shadows of time! What fountains of power, what sources of comfort, what secrets of strength, if we but learn to pray

> "Not one day, but seven,
> Loving because we must,
> Doing for the joy of it."

What Is True Patriotism?

The foundation of all true patriotism is good citizenship, and sterling honesty is the basis of all good citizenship. The model home is the birthplace of all true patriotism. The spirit of mutual obligation and mutual helpfulness, of justice and loyalty one to another which characterizes the best home life, extended to embrace the nation, is patriotism in its best sense. Such patriotism is love of country, an earnest solicitude for its welfare, its honor and good name, its honest and wise administration. Our nation is not the land, (though we all love it) but it is the people who make up the nation. Love of country in its best sense is love of its government and of its people. Loyalty to government is loyalty to the people. No man can be

loyal to the government who is disloyal to the people; hence, the man who accepts the suffrages of his fellow countrymen and is elevated to a position of public trust is bound by every principle of honor and patriotism to faithfully serve, not his own, but the public interest. The man who uses a public office to enrich himself at the public's expense is one of the meanest of thieves and blackest of traitors. Our youth should be taught that no more dishonorable act than this can be performed by any man.

Contempt for law and consequent violation of law among all classes is the most deplorable and perhaps the most universally deplored condition which now confronts the American people. The causes are many, but the primal and most important one lies in our failure to imbue the minds of our youth with due respect for authority. This delinquency is found in our homes and in our schools, because it has been discovered that the best way to govern children is not by force but by lovingly winning the respect and spontaneous obedience of a child; and because some are able to put this ideal method in successful practice, many people have come to believe that force is not necessary and should never be employed in the home or in the school. This is a fatal mistake. The facts are that children are not all alike; that some of them cannot be so controlled by any one; and still more important is the fact that probably not one parent or school teacher in ten is so equipped mentally as to be able to control any considerable number of naturally turbulent children in this ideal way. The result is that the majority of our youth are growing up without any, or with very little respect for authority of any kind, and are found to cherish those false ideas of personal liberty which tend to make every one a law unto himself. Here is the tap-root of the whole wretched situation.

The true philosophy of the proper controlling of children either by parents or school teachers may be summed up in these few words, viz., govern them by love and persuasion if you can, but be sure that you govern them. Do not let them govern you. It is a monstrous wrong to the child to allow him to get the idea into his head that he cannot be controlled. It is ruinous to his character. Can a greater wrong be done to any child than to ruin his character?

The children in our public schools realize that there is no authority there which can be enforced, and they take advantage of it and make sport of their teachers. Nothing suits the average boy so well as to tease and torment some one whom he finds he can worry. They are sometimes heard to say of their teacher, "What do we care for her? She can't lick us," and our teachers are being driven to nervous prostration by the distracting conditions that surround them. Is it any wonder that our Chicago school board finds it difficult to get a sufficient number of teachers and has been obliged to lower the standard of examinations in order to get more and poorer teachers rather than not have enough? Many teachers are being driven out of the profession because of the too great strain upon their nervous systems. The truant officer is allowed to use force; he seizes the bad boy upon the street and thrusts him into the school, and there the poor teacher is not allowed to use the force necessary to keep him from disturbing the school and he becomes a demoralizing influence upon all other boys.

The public school is a state institution supported by taxes, authorized by the state, and regulated by statute law. The school teacher of right is, and should be recognized as the natural official representative of the state. The teacher's reasonable demands should be regarded as the authority of the state and the boy who rebels against the school authority held to be a rebel against the state. He should be made to understand that the state is behind the teacher and demands and will enforce decorum and obedience to the rules.

Then I would have the teaching force employ all of the most approved methods of governing by love and persuasion. But the fact must be kept in sight that the state will tolerate no violation of duly authorized rules. Then again I would draw upon the best, ablest, and wisest minds in the land, to prepare text-books adapted to all ages from six years up, which should ably and forcefully cultivate apreciation of the necessity of civil government and with gratitude for its blessings and its beneficent uses, together with the duties of pupils in the schools and of all citizens toward the government; in short, they should teach true patriotism. These text-boks should be much used.

In this way, for ten years, from age six to sixteen, the pupils in our public schools would be carefully trained to respect the law. This priceless opportunity, afforded by ten years of schooling, is being sadly neglected by the state. The means for correcting and eradicating desrespect for law are right at hand. The state has only to lay hold of them, use them wisely, and in a few years a vast change will be wrought. The laws of the state should clearly define that the teachers are clothed with authority and are required to carry out this purpose in the schools.

Does this mean the use of corporal punishment in the schools? Possibly, but to a very limited extent, if at all. I believe in a better way and if space permitted I would gladly elaborate my views on this point and show how authority can be maintained in the schools and pupils taught to respect it without the use of the rod.

Children generally accept and imbibe what is taught to them in the schools, and if the principles which I am advocating were sedulously instilled lnto their minds for ten years during the formative period in their characters, what revolution, what uplift in civic righteousness would it not work in a few years, both in the character of the people and in the administration of government? The children of anarchists can be reached in this way and taught a better philosophy which some of them might successfully teach to their parents.

An open road to better things lies before us. Shall we not enter upon it and push on to success? Is not an ounce of prevention worth a pound of cure?

Chicago, Ill. J. A. STODDARD.

THE STUDY TABLE

Book Reviews

The life and work of the versatile Theodore Roosevelt furnishes the material for two great books of more than passing interest. "From Rough Rider to President," by Max Kullnick (A. C. McClurg and Co., Chicago, 1.50 net), attracts our attention first because it is unusual for a German scholar to interest himself in the life of an American. The book is a high tribute to the American people as well as to Ex-president Roosevelt, and is of especial value because it gives us the German view of a man who has attracted the attention of the world as no one has done since the days of Napoleon. But besides this the volume has real merit because it presents the life of the ex-president throughout his most interesting career with fullness of detail and with a keen insight and appreciation of real universal greatness not to be found in any other volume. This book of 289 pages translated by Professor Reithdorf, of Monmouth (Ill.) College, should certainly be given a place in every public library and in every home where there are boys, for no living man is more inspiring to nobleness in the youth of our land than Theodore Roosevelt.

Admirers of the personality and advocates of the political philosophy of Theodore Roosevelt will welcome the appearance of his "African and European Addresses," with an introduction giving the setting to each address by Lawrence F. Abbott (G. P. Putman's Sons, New York). The work includes nine addresses, among which are: "Law and Order in Egypt," delivered at Cairo; "Citizenship in a Republic," delivered at the Sorbonne, Paris; "International Peace," Christiania, Norway; "The World Movement," University of Berlin, etc. The book not only puts in one's hands the text of these remarkable addresses, but, with the introductory setting to each address, throws light upon this most interesting career.

The attention which will be attracted by the "Men and Religion Forward Movement" during the summer and fall gives special interest to the little volume of 150 pages on "Men and Religion," just out, by the Y. M. C. A. Press, New York. The introduction by the secretary presents a brief sketch of the origin and progress of the movement to the first of the present year. At the Buffalo Conference in October, 1910, there were fifteen addresses on different phases of the problem of the work of men in the churches. These form the substance of the present work. They are by such men as Marion Lawrence, John R. Mott, Francis W. Parker, Ira Landrith, John Timothy Stone, Graham Taylor and Fred B. Smith.

The second volume of "Religion Rationalized," by Rev. Hiram Vrooman, has just come from the Nunc Licet Press, Minneapolis, Minn. The author has not freed himself from the dualistic philosophy of the past, and his words reveal no acquaintance with the work of the men who are today approaching the whole subject of religion from the historical and psychological standpoint. Leaders of UNITY will hardly care for a work that talks of the "dual personality of Jesus Christ," the finite part of which is inherited from the Virgin Mother Mary.

"Oh, to be Rich and Young," by Jabez Sunderland, is a little volume of 100 pages and three chapters: (1) Wealth Which All May Win; (2) Beauty Which All May Attain; and (3) Perpetual Youth for All. There is a sort of homiletic air about these chapters, but they are none the worse for that. The author emphasizes the truth that wealth and beauty and youth have a spiritual as well as a physical basis, and that true riches, beauty and youth may be attained by all who will live the life of the spirit. The clear style and abundant illustration from literature and biography give to the book a charm that is likely to induce one to read it again and again at times when in need of spiritual refreshing. (American Unitarian Association, Boston, 1910).

William E. Watt, Ph. D., principal of the Graham School, Chicago, Ill., has given us a valuable book entitled "Open Air," with the sub-title, "A statement of what is being done and what should be done to secure right air in homes, schools, offices, factories, churches, etc." The sub-title is a description of the scope of the work, which is scientifically accurate in its statement of the effects of bad air, and the reforms which Mr. Watt urges have the advantage of having been tried in the Graham School and in other places with carefully measured results. The book is a valuable contribution to the open air campaign which the author believes could be made to add twenty years to the average life of Americans. The chapter on the ventilation of churches and the part they should have in the general campaign of education in the need of open air should be read by every preacher. Besides disseminating knowledge and quickening interest in the open-air movement, the work makes many suggestions about new methods of teaching that are being tested in the Graham School. Every one would do well to read this stimulating and suggestive volume; and those by whom the health of others is conditioned,—parents, teachers, preachers, managers of factories, offices stores, owe it to those in their care to inform themselves of the scientific truths presented in the book. (The Little Chronicle Co., Chicago, 1910).

"The Future Citizen," by F. A. Meyers, is the title given a book which discusses a great variety of subjects, as Marriage, Race Suicide, Boy, Education, Home, Why Boys Go Wrong, Child Labor, Socialism, Labor, Cities a Problem, The Church. These are all viewed in the line of patriotic interest, and with a suggestiveness and breadth of view that will prove valuable for the general reader who desires to know the trend of thought on these various subjects. (Sherman, French and Co., Boston, 1911; $1.20 net).

HARRY FOSTER BURNS.

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THE FIELD

"The World is my Country, to do good is my Religion."

MR. AND MRS. EDWIN D. MEAD IN ENGLAND AND GERMANY.

Edwin D. Mead and Mrs. Mead of Boston will spend the month of July in England, and August in Germany, giving addresses in the interest of international fraternity. They then visit Austria and Hungary, and will be present at the International Peace Congress in Rome in September. They will speak in several cities in the north of England before going to London, where Mr. Mead is to give an address at the Universal Races Congress. In Germany they will address meetings in Berlin, Leipsic, Jena, Frankfort and other cities, and they go to Budapest by special invitation of Count Apponyi, who recently visited the United States, and who desires to have the American peace work presented by them to his countrymen.

The nineteenth international peace congress is to meet in Rome on Sept. 25, and continue during the week. The date of the congress was first fixed for Oct. 17; but the change to Sept. 25 has been made in response to a widely expressed desire. The request for the earlier date has been urged especially by American peace workers, who have represented to the Berne bureau how difficult and almost impossible it is to hold any large number of American people in Europe so late as the last of October. The international peace congresses furnish the most important opportunity which exists to bring the friends of peace in the various countries into personal touch and efficient co-operation.

Mr. Mead is the secretary of the World Peace Foundation and editor of the International Library and the Foundation's other publications. His "Organize the World" and other pamphlets have had a world-wide influence. He has been for many years one of the leading American peace workers, speaking and writing untiringly for the cause. He was the chairman of the organizing committee of the International Peace Congress at Boston in 1904, and he inaugurated the movement for national peace congresses in the United States, the first of which was the great congress at Carnegie Hall in New York in 1907.

Mr. and Mrs. Mead have attended many of the peace congresses in Europe during the last 10 years; and he was the American vice-president of the London congress of 1908, speaking for America in response to the address by the prime minister at the banquet with which that congress closed. He has for many years been in close touch with England and Germany. He once studied for two terms at the University of Cambridge, lived for a year in London, and studied for three years in the University of Leipsic; and he has been a constant worker for friendship and co-operation between Germany, Great Britain and the United States, believing that it is peculiarly in the power of these three great Teutonic nations to unite the world in justice and order.

He is an ardent worker at this moment for the success of the treaty between the United States and Great Britain, his pamphlet upon "The International Duty of the United States and Great Britain" having had a circulation of 50,000 copies during the last year. It is upon this subject that he will chiefly speak in England.

Mrs. Mead, who is as devoted as her husband to international interests, working also with tongue and pen alike, is pronounced by the secretary of the American Peace Society, in a recent pamphlet on "Women in the Peace Movement," as foremost of all living American women in incessant activities for the cause; and her many educational pamphlets, and especially her pregnant little "Primer of the Peace Movement," are everywhere known.

Mr. Mead has been as active in other fields as in his work for better world organization. Indeed his activities here are undoubtedly the more effective because he is not simply a peace advocate, but comes to his international work always out of the midst of a varied public and literary life. The chairman of a convention in New York at which he recently spoke charged him with being "a historian masquerading as a reformer," and said he strongly suspected he was more interested in Puritanism than in peace. He is the author of volumes upon Luther, Carlyle and Emerson, and has been a constant writer and lecturer upon literary, religious, philosophical and historical themes. His work upon "The Principles of the Founders" brings out with greater force than has ever elsewhere been done the strong international sentiments of the founders of the American republic and their enmity to the war system.

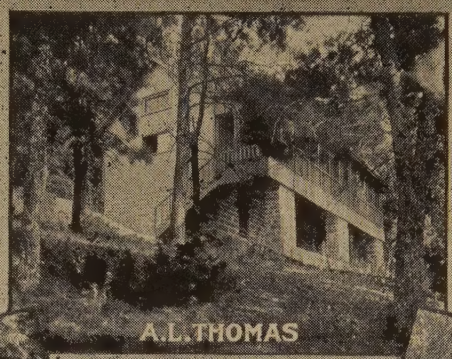
Mr. Mead was long the editor of the New England Magazine; and for 25 years he has been at the head of the Old South work for the education of the young people of Boston in history and good citizenship, editing in connection hundreds of historical pamphlets, which are used in the schools all over the United States. He was for years the president of the Massachusetts Good Citizenship Society, was the first secretary of the Boston Municipal League and the first president of the Twentieth Century Club, the leading Boston organization for the promotion of social progress. He has been for the last 10 years the president of the American Free Religious Association, which was founded by Emerson and his friends; and he is the president of the Massachusetts Men's League for Woman Suffrage. For his own city and state and nation and for the family of nations he works with equal constancy and devotion. He would probably say that it is all one work. He always emphasizes the idea that the first condition of being a good international man is to be a good national man. There is a story of his saying to a young man who asked him a year or two ago, after hearing one of his addresses in Boston on world organization, what he could do about it, that the best thing he could do about it was to work hard till election day to see that Boston got the best mayor; and he explained to him how he meant precisely what he said.

The influence of Americans in international conferences Mr. Mead declared to be proportioned always to America's reputation and moral power. With every wave of business and municipal corruption reported in Europe, American influence sinks; and our primary concern, he constantly repeats, if we could keep ourselves the right kind of world power, is to keep our own municipal and national life on a plane that wins world-wide respect.

This is not Mr. and Mrs. Mead's first peace campaign in Europe; they spent the summer similarly two years ago. Mr. Mead has said in a recent article that the chief weakness of the international work had been that it was not internationally done, that the American and English and German peace leaders had worked too much separately. A primary principle of his policy in the conduct of the World Peace Foundation is to bring them all into close personal relations and efficient co-operation. He aims constantly to get the strong European champions of the cause to America, and to bring our own men to be heard more regularly in Europe.

—*Christian Science Monitor.*

And doubtless unto thee is given
A life that bears immortal fruit
In such great offices as suit
The full-grown energies of heaven.
—*Alfred Tennyson.*



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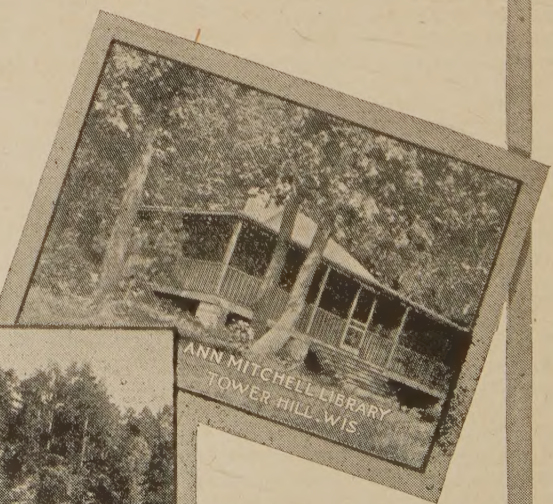

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